CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

We have received several numbers of a small periodical work, published in Adams County, Ohio, by a class of christians, whose doctrines and situation are such as must excite strong interest in their behalf. It is easier to describe their opinions than to designate them by name. They assume various titles, which they think significant of their deliverance from the bondage of error and human authority. They formerly chose the name of "The Halcyon Church," or "New Catholic Christian Church," afterwards that of "The Celestial Church and United Community," and now they have adopted the title of "The Free Church." It is impossible from the publications before us to determine their numbers, but we know that they have churches in Ohio, Kentucky, and Indiana, and one of their tracts contains an account of the proceedings at the *twenty-fourth* annual meeting of their body, held last October. They hold many notions which we should call wild and fanatical, but they maintain with peculiar zeal the doctrine of christian liberty, and have thus taken a most important step towards correct apprehensions of our religion. It seems that they meet with opposition, and one of their writers complains in severe language of the *persecution*, which he has experienced from the ministers of other denominations.

Their fundamental article of faith, they declare to be the "indivisible unity of God."—"The doctrine of Christ teaches us to acknowledge no tri-personal God, but firmly to believe that the true God is simply ONE." The doctrine of the Trinity is viewed by them as irrational and unscriptural, and in their remarks on this and other doctrines, which they consider false, we regret to find expressions that are not only unkind, but harsh and contemptuous. Religious controversialists have indeed set them an example, but we trust the christian world is convinced, that nothing is gained, and that much is lost by provoking an opponent, and heaping upon him epithets instead of arguments.

The members of "The Free Church" call all other christians sectarians, they speak with great abhorrence of a "hireling ministry," they appear to be believers in a special divine illumination, which has at least visited some of their elders, who have been chosen by God to withstand the progress of error, and to introduce the light of the "latter days."—But these and other similar extravagancies will soon correct themselves. The great principles of freedom and truth, which these disciples maintain, will lead them to just views on less important subjects. They speak in the following terms of private judgment.

"Notwithstanding, think not that your great difference in opinion from me shall, in any degree, diminish my sincere friendship for you and others of your opinion; no, my friend, I trust I am not so much of a sectarian as to be less friendly towards any man because he differs with me in opinion; I think it is the original and incontestable right of every man to judge and determine for himself, in all matters of faith; the rights of conscience are inalienable Besides, I think that opinion, faith, and *religion*, are three distinct things. Moreover, it is not men, but the doctrines by which men are injured, that I am warring against;—the pure doctrine of the *Bible* is what I wish to see duly exhibited and correctly understood among the people; and the principal thing wanting, fairly to open the way for *this*, is for every man to be prevailed on freely and without sectarian prejudice or bondage, impartially to judge and determine for himself."

The doctrine of endless misery they reprobate, as inconsistent with the views which the scriptures give us of the character of God.—They believe in the annihilation of the wicked, and defend their belief on this point by a literal interpretation of the sentence that "the soul which sinneth shall *die*," and by an attempt to disprove the natural immortality of the soul. In their apprehension, Christ not only "brought life and immortality to light," but secured the restoration of the soul to life, which would else have remained forever insensible. As their opinions are singular, we extract the following statement.

"Nor is it possible for any man living, while believing in the natural immortality of the soul, ever to obtain correct ideas either of the true nature of the common distress, or of the common salvation from that distress; because they are irreconcilable. The distress in which sin landed the soul of man under the law, was not a state of misery after death at all; but simply death; that is, an inconscious state—death—an inconscious, dark, silent, state, where the dead know not any thing, which put a final end to his misery as well as to his capacity for happiness; and where his very conscious existence must have been forever lost had he been left without a resurrection and saviour; for the law could not give a future life and therefore said nothing about a future life either of happiness or misery. A future life and immortality are gifts by Christ, and gospel blessings;—without a resurrection there could be no future life, nor is there any intermediate state of conscious existence for the soul of man between death and the resurrection;—his future state of conscious existence depends solely on the resurrection, without which there could be no future state of conscious existence for any soul. The soul *itself* is the subject of the resurrection, even as it was first the subject of death.

"The body is composed of matter—mere matter is inert, and cannot die; and strictly speaking, therefore, it is the soul *only* that can sin, or die, or be raised from the dead."

The doctrines which they consider pernicious are thus presented—

"1. The popular doctrine of trinity; which is strictly *Tritheism*.

"2. The popular doctrine of the natural immortality of the human soul. This is founded in pagan philosophy;—it was taught by Socrates, the celebrated pagan philosopher of Greece, 400 years before the birth of Christ. If the soul of man was, by nature, immortal, it could not sin nor die. There can be no immortal death nor immortal sinner. The soul that sinneth must die; and, therefore, cannot be immortal. Immortality is the highest gift of heaven and consummate glory of the saints; it is not a natural property of the soul, but the gift of God through Christ, given to none but the family of heaven and of God.

"3. The popular doctrine of vindictive justice, of a divine penalty of curses, misery and death, which (they say) God himself annexed to his holy law, and by his own act inflicts upon the sinner, &c.

"4. The popular doctrine of substitutional punishments, by way of expiation to immutable justice, and to an immutable God, for sin, &c.

"5. The popular doctrine of endless misery; as a penalty and terror of the law.

"6. The popular doctrine of a state of conscious existence after death, for the soul of man, without a resurrection, or before the resurrection; as also of a disembodied soul, after death and before the resurrection; whereby the resurrection is confined to the earthly body, and excluded from the soul; for if the soul was immortal and could not die, it could not be at all the subject of any resurrection, nor need any.

"7. The popular doctrine of misery, punishment, and death, being at all required by immutable justice, as a penal expiation for sin, or as an atonement, to make any kind of expiation to law or justice for sin.

"8. The popular doctrine of the immortality of the great invisible and omnipresent devil, and of his subjects and kingdom, with the endless duration and immortal permanence of his vast empire, and almost universal dominion; made up, promoted and confirmed, by the devil and his immortal agency, agreeably to the will and purpose of God, but by a conduct and works contrary to his revealed will, the whole being done, by the devil and his agency, with the very power which he had received from God and still holds by the will of God, and with the very subjects which God had created to glorify and enjoy himself forever; but which must now suffer endless misery, as immortal subjects of the devil's immortal kingdom, to satisfy vindictive justice, in addition to what Christ has done and suffered; but, by which suffering, however, after all, justice never will be satisfied;—else the prisoner would be freed.

They appear to have several publications devoted to the exhibition and defence of their opinions. The above quotations are from the "Rational Bible Reformer, or Unitarian Monitor," from which also is taken the article which we have put this week under the head of selection. In the "Aletheian Messenger," another periodical, printed at New Albany, Indiana, is given the "doctrine of Christ," as received by the "New Church," in several articles, the first of which relates to the Unity of the Father. The second speaks of the sacred scriptures, which are declared to be "in their true original, of divine authority."—The next contains their views of the mediator, "a man ordained of God to judge the world, and in whom the fulness of the Supreme God dwelt bodily, the only medium of access for men to God, and the only proper medium of every divine communication from God to men, as well as the grand and only correct pattern and Archetype of the true church." The "doctrine of Christ" respecting the Holy Ghost is well expressed.

"It teaches us firmly to believe, that by the Holy Ghost, we are not to understand a person separate or distinct from God the Father; because the Holy Ghost has been in thousands of the saints, even as God was in Christ; but that by the Holy Ghost, we are to understand the spirit of Celestial Truth, and of the divine word; which is divinity itself, by its holy energy, influence, and special operations in and upon the rational and enlightened mind, directing, and in all respects duly qualifying the creature to speak and act in any and every case according to the divine will; or in other words, by the Holy Ghost, we understand the holy energy, operation and influence of God the Father himself, by his spirit in his saints."

The natural mortality of the soul is vindicated in these articles, but we find on a farther perusal that we have given our own inference in calling them believers in annihilation. Let them speak for themselves, and our readers can judge how far our inference was erroneous.

"The *soul*, in its own nature, as a creature, even the *soul* of the most exalted creature, is not immortal, but only a recipient and possessor of immortality, there being as great a difference between the soul and immortality, as there is between a pure vessel, filled with clean water, and the water it contains. All immortality is of a divine, holy and heavenly nature, and is a heavenly blessing, inseparably connected with heaven itself;—the same being the gift of God through Christ unto the obedient only; given to them of God in Christ, as a divine and heavenly inheritance and as their consummate glory with Christ. There can be no immortality nor endless conscious existence, out of Christ nor in any state of separation from God, for any soul of man. The doctrine of annihilation is quite another thing; it is inconsistent with every principle of sound philosophy and true theology; and therefore, not to be credited. And when we say "*perish*," we mean what the term correctly expresses, viz for the soul to die, or cease to live; for the soul to be abolished, or lose its existence; and so to be deprived of conscious *being*, not by annihilation, but by decomposition."

We have dwelt at some length on the writings of these christians because they seem to us to deserve attention and assistance.—They have many wrong opinions blended with the truth, but they are willing to receive farther light. Their history too is remarkable. They discovered the falsehood of current doctrines, by their own investigation of scripture, without the knowledge that others across the mountains and beyond the ocean had arrived at the same conclusions. They have adhered to their faith under circumstances of discouragement and difficulty. They may, without much effort of imagination, be called the Waldenses of the western country. They have in many respects preserved the simplicity of the gospel amidst surrounding corruptions for thirty years, and the western states have been settled but little longer. They are disposed to receive such instruction as we can give them through the press, and declare that they were "comforted and encouraged by the information from the churches east of the mountains." At their last annual meeting their assent to unitarian christianity was clearly expressed.—"We are not ashamed," say they, "openly to avow unitarianism.' The question was proposed in the meeting, "Would it be expedient for us to adopt the appellation, unitarian, and from hence to be known, as a church, under the same name, i. e. under the name of the 'Unitarian Church,' in place of the 'Free Church?'" The decision on this question and the reasons for it exhibit the spirit of the assembly. The further account of the proceedings, which is promised in the March number of the Monitor has not reached us.

"After an open, careful, and general investigation and free as well as friendly discussion, it was, on motion, unanimously determined in the negative. It was argued by some of the brethren present, that notwithstanding our unitarian brethren, east of the mountains, may have many temporal and carnal advantages beyond what we here enjoy, and although they may be in the possession, of sundry means that we are here deprived of, for the acquiring of worldly wisdom and earthly knowledge, we have the same *bible*, and the same God, equally present with us here to direct and instruct us in divine things, even as they, &c."

FOREIGN.

Among the recesses of the Cottian Alps, to the south-west of Turin, and between the Clusone and Pelice, two mountain torrents which empty themselves into the Po, lives a race of men, who in the heart of a Catholic country, and oppressed by Catholic persecutions, have held the essential articles of the reformed faith from a period the most remote, probably from the times when christianity was first planted amongst men.

Inhabitants of the valleys of the Alps, these primitive people have been long known by the names of Vaudois, Vallenses, or Waldenses, a term which, though in its origin simply denoting the region where they dwelt, has since, like that of Albigenses and Romanists, been commonly used in reference to the religious opinions they professed.

The parishes of the Vaudois vary in population from about 2000 to 700, but the labors of the pastors are greatly augmented by the extent of wild and difficult country over which their flocks are scattered. The proportion of Protestants to Catholics is in one parish as forty to one, and in another only as two and two-thirds to one, which are the two extremes; on the whole, the former amount to 13,600, the latter to 1700. Superior, however, as the Protestants are to the Catholics in numbers, and what is of more consequence, in intelligence and acquirements, they are made to labor under some humiliating privations; they are not permitted to practice as physicians, apothecaries, attorneys, or advocates, except amongst their own community, and within the limits of the Clusone and Pelice; within the same limits only can they buy or inherit estates, and on these they have to pay a land tax of 20 1-2 per cent. whilst the Catholics pay but 13. Their title to such purchases as were made beyond the boundary, under Bonaparte, by whom they were placed upon a level with the other subjects of the empire, though not annulled, has not been hitherto acknowledged by law. No books of instruction or devotion are allowed to be printed for their use in Piedmont; a regulation the more oppressive from the duty on the importation of such books being extravagant, and the more keenly felt from their anxiety to procure them. In the syndicates of the commune of the three valleys, there cannot be a majority of Protestants; a restriction, of which the natural consequence is, that the municipal officers are often men who can neither read nor write, and who are actually clothed at the expense of the commune. "At this moment," says Mr Lowther, in 1820, "the syndic, of Bobi, is both an apostate and pauper, and one of the two councillors who assist him is a foreigner." Finally, the Protestants are compelled to observe the popish festivals, with a strictness which is the more intolerable from their immoderate number. "In 1814," says the same gentleman, "some Waldenses were obliged to pay a fine for being caught *watering their ground* at a great distance from any village, on a fete."

Museum of Foreign Lit. and Science.

The Rev. James Yates, one of the ministers of the New Meeting, Birmingham, has, we are sorry to hear, resigned on account of ill health.

The Rev. Mr Bakewell, of Chester, has accepted an invitation to be minister of the Unitarian Congregation, Edinburgh, vacant by the resignation of the Rev. Mr Squier.

Monthly Repository.

ORIGINAL BIOGRAPHY.

REV. SIMEON HOWARD, D. D.

This excellent man was the immediate predecessor of Rev. Charles Lowell, D. D. pastor of the West Boston church in this city.—Though still living in the affections of his surviving brethren in the ministry, and of those cotemporaries who knew him, the lapse of a quarter of a century has made his virtues and attainments traditionary with a large part of the present generation. He was born at Bridgewater, in this State, on the twenty ninth of April (O. S.) 1733. He entered Harvard College in the year 1754, at the advanced age of twenty two. Having engaged in study from a desire to make himself useful, and a strong conviction of the true value of sound learning, he conscientiously and perseveringly devoted his college life to intellectual labor, enjoying a satisfaction within himself, and the favor of his instructers. Happy would it be for the peace of the college, the improvement of the scholars, and the happiness of friends, if young men generally were more matured in age and character before they assumed the responsibleness of college life. Mr Howard had the respondency in a syllogism at his first and second degree, and the manner in which he acquitted himself in these performances, evinced his superior scholarship. He left college with a well established character, a better foundation whereon to build than a patrimony from opulent parents, or the reputation of a genius. Having small pecuniary means, and being desirous of disciplining his mind, he, like many other ripe scholars, on leaving college, engaged in the honorable occupation of instructing youth. He formed the determination to devote himself to the christian ministry, and after diligent preparation in the study of Divinity, he commenced preaching in the year 1764, being in his thirty second year. He preached in the province of Nova Scotia, and with such acceptance that he received a call from the people among whom he had labored. This invitation he thought proper to decline, but his reasons known are not to the writer. It is probable however, that his affections, political and literary, induced him to prefer the United States, as he returned to the University at Cambridge in 1765, as a resident graduate. The year following he was elected Tutor. In this office he remained only nine months, preaching at the same time occasionally. His public performances were so acceptable that the society, lately under the pastoral care of the celebrated Dr Mayhew, at West Boston, invited him to supply that pulpit. He received an invitation to become their minister, which he accepted, and on the first Wednesday in May, 1767, was ordained. Subsequently he married the widow of his predecessor.

Dr Howard was much beloved by his people. Succeeding a man who had been distinguished as a liberal christian, he was in early life shunned by the more orthodox as a dangerous man in religion. Strange as it may now appear, in the first part of his ministry, he did not belong to the Boston Association of Ministers. Of course he was not permitted to take his turn in preaching the long established Thursday lecture in this city. The excellence of his character, and the unblemished purity of his ministerial life, gradually won the confidence and respect of the community, and even extorted the homage of those who had deemed his opinions heretical. He was supposed to be an Arian in principle. He was strictly virtuous and pious. In the christian graces of modesty and humility he was remarkable. He attempted to awe no one into silence by airs of superiority, and was particularly benignant toward the young, whom he encouraged to speak freely in his presence. True greatness is gentle, and full of simplicity. The empty and shallow alone seek substitutes for learning and virtue in external ceremonies and guarded manners. In his person, Dr Howard was tall and thin. In his public performances he was not eloquent. Seldom did he take his eyes from his notes in the delivery of a sermon. His discourses however, were judiciously written, the style being perspicuous and flowing. His method was exact and luminous, and his preaching chiefly of the practical kind. Seldom did he engage in subjects of doubtful disputation. In prayer he was devout and pertinent, and his devotional services were uttered in a manner evincing his sincerity.

The immediate cause of the complaint which ended in the death of this eminent servant of God, was supposed to be exchanging his apparel imprudently. After a short illness, he died on the 13th August 1804. At the time of his death, he was Senior fellow of the Corporation of Harvard University, having been an active and faithful member of the Board of Overseers and the Corporation. The funeral took place on the 15th, and the exercises were in the Meeting House, The Rev. Dr Lathrop made the funeral prayer.—President Willard of Harvard College, delivered the sermon from Revelations ii. 10. "Be thou faithful unto death, and I will give thee a crown of life." The preacher explained ministerial fidelity, and spoke of its rewards. The funeral was attended by a large and respectable number of persons. The pall was supported by President Willard, Dr Lathrop, Dr Eliot, Dr Eckley, Mr Porter and Mr Emerson, all of whom except Dr Porter, of Roxbury, have themselves descended to the tomb.

It is believed that Dr Howard was the first clergyman who publicly defended Unitarian sentiments in New England. He shunned not to declare what he conscientiously believed to be truth, fearless of exposing himself to the accusation of heresy, and of losing the affections and support of those who might be alienated from him by the reproaches of others, who deemed themselves in the right, and only path to heaven. He obeyed God and his conscience. He defended rational christianity by argument, and recommended it by a holy life. God did not forsake him. Honesty is the best policy, and Dr Howard experienced the truth of this maxim. His friends became strongly attached to him, and those who disliked his sentiments venerated the man who explicitly avowed them. He died in peace of conscience and in hope of a blessed immortality. Let me die the death of the righteous, and may my latter days be like his.

For further particulars of Dr Howard, see an interesting sermon, No. 10, by Rev. James Freeman, D. D. Allen's and Eliot's Biographies, and the Literary Miscellany, II. 335.

SELECTION.

REMARKS ON REASON.

Jesus Christ in his first appearance came forward as a teacher, not merely to work upon the passions of men, so as to make them feel good and remain ignorant, but to instruct and inform them concerning God and divine things; that they might learn to know and understand the true character and disposition of God, and that they might become correctly acquainted with the ways of life and means of salvation through him; so as to be capable of rendering a proper reason of the hope that is in them to every rational inquirer; and in all his lessons of instruction he made use of *reason*, as the only proper medium through which to communicate knowledge and wisdom to his disciples, or pupils so instructed. And these, in like manner, made use of their reason, as the proper medium through which to receive the knowledge and instructions, so communicated, necessary to their salvation; nor did they so much as dream of salvation, as we hear of, in a state of entire ignorance concerning the things which he taught; but on the contrary, urged the necessity of a correct knowledge of the truth, in order to be made free by it; as also the necessity of a correct faith in order to their salvation.

We grant that ignorance is as a good qualification for a religion of the passions, as divine wisdom and the most correct knowledge of divine truth; but the religion of Christ being a religion of reason and of the understanding, calculated to emancipate the soul from every imposition, *ignorance* is by no means a due qualification for it; on the contrary, true religion is a divine science taught by Christ, every way rational, and which his disciples learn of him, the very term "*disciple*," signifying a learner, or scholar; moreover, true christians are not children of ignorance, but of wisdom. And hear what God saith; "Let him that glorieth glory in *this*, that he understandeth and knoweth me." And saith Christ, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." And again, "If ye continue in my word, ye shall know the truth and (not zeal, sincerity, devotion or good inward feelings, but) the *truth* shall make you free."

Christ was a great teacher of science, and the whole of the science which he taught was fully contained in the great doctrine of the bible, none of which was contrary to reason, but all strictly rational; and if any man lack the wisdom needful to understand this, *rational science*, let him ask of God who giveth liberally and upbraideth not. If men were only as intent in gaining this wisdom as they are in gaining carnal wisdom and carnal objects, it is equally within their reach, and equally possible for every one to attain. In all cases where knowledge is a duty, so far ignorance is equally a crime; because it can be the duty of no man to perform an impossibility.

Our opponents, for want of being rational, frequently censure us for listening, as we do, to the pure voice of reason, urging the necessity of our exclusive attention to divine revelation, as if reason in its origin was not divine, nor consistent with divine revelation.

Surely if the great author of reason has graciously furnished us with *this* noble gift, to distinguish us from the brutal creation, as well as to make us capable of understanding and receiving divine revelation, then it must be a religious duty as well as privilege to exercise and improve such gift to the best possible advantage, in pursuit of truth and a correct knowledge of the great and immutable doctrine of the *bible*. We readily grant, that without divine revelation, our reason merely would be insufficient for our salvation; but we must, at the same time, insist upon it, that without reason we should not be superior to the beast, and of course, a divine revelation could be of no use at all to us.

The importance and great benefit of the one, *then*, principally depends upon the due improvement and proper use of the other.—God first made us rational beings, and then gave us, as such, a divine revelation, and in this very divine revelation calls upon man in this appropriate language, "*Come now, and let us reason together, saith the Lord.*" Isaiah i, 18. And the true worship of God, in the due exercise of religion, is a "*reasonable service.*" Rom. xii, 1. We have good grounds to believe that the apostles, in some very important cases, were directed by reason. See Acts vi, 2. And it is our duty to be always ready to give an answer to every man who asketh a *reason* of the hope that is in us. See 1 Peter iii, 15.

Paul, speaking of the faith in Christ, reasoned with Felix on spiritual and heavenly things, until Felix trembled. See Acts xxiv, 25; And "*Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures.* See Acts xvii, 2 and xviii 4, 19. God never required men to relinquish, or lay aside, *reason*, and so become beasts or idiots, in order to be christians. It must then be righteous, as well as strictly scriptural, for us to yield the most diligent attention to the voice of *reason*, and quite unreasonable as well as unscriptural, to do otherwise in pursuit of truth and heavenly things.

Unitarian Monitor.

DECREASE OF INTEMPERANCE.

One very beneficial consequence resulted from the general and fashionable use of coffee in Paris; in the 17th century, habits of intoxication prevailed, even among the highest classes, who were not ashamed to frequent the *cabarets* in parties, for the purpose of this degrading debauch. Louis XIV. in vain had exerted his influence, directed his indignation, and appealed to the love and respect of his subjects for their grand monarch, to put down this practice; what he could not do, Procopius

and the other coffee-house keepers accomplished. The *cabarets* were deserted by men of rank and of letters; the coffee-houses became the places of their resort, and at this period, Saurin, La Mothe, J. B. Rousseau, &c, met there, and planned or composed their most celebrated pieces. *Mus. of For. Lit. & Sci.*

CHRISTIAN REGISTER.

SATURDAY, APRIL 22 1826.

We take pleasure in laying before our readers an account of recent transactions in this city, connected with the spread of the gospel and the prosperity of our churches. They afford gratifying evidence of the interest in the cause of truth which exists amongst us, and will be met we trust by a corresponding feeling in other places. A brief detail of the circumstances which led to and attended the meetings to which we refer, seems to be due to the public and cannot be unacceptable to our readers.

A society of gentlemen, who have long been in the habit of meeting weekly for social worship, and mutual religious improvement, became interested in the objects of the American Unitarian Association; and thinking that they perceived in them topics deserving of general attention, invited a number of the members of each of our societies to join them in their discussion. The meeting was held a few weeks since, in the Vestry of Federal Street Church. The object and tendency of the Association were freely and fully discussed, objections to it made and answered, its plans and purposes vindicated and its prospects unfolded. The scene was highly animating and encouraging; especially as some intelligent and serious men, who came to the meeting with doubts as to the expediency and apprehensions in regard to the tendency of the institution, appeared to have had them removed before they departed. A unanimous and cordial vote of general approbation was past, and so strong was the feeling of interest excited, that it was thought advisable to adjourn the meeting to a future day, and to some more capacious room, and in the mean time to refer the subject to a committee.

The second meeting was held on Sunday evening last, at the spacious Pantheon; which, notwithstanding the inclemency of the weather, was quite filled soon after the appointed hour. This zeal in attendance was in unison with the whole spirit displayed on the occasion, which was in a high degree serious and earnest, and such as became the interesting and solemn nature of the subjects to be considered. Prayers having been offered for the divine blessing, the report of the committee was read, containing some remarks on the past want of concert in the action of unitarian christians, and detailing with some particularity the history of the American Unitarian Association, the occasion of its formation, and the encouraging circumstances which have attended its progress. It concluded with offering resolutions of approbation and co-operation.

The meeting was then addressed by several gentlemen, who advocated the principles of the Association, and exhibited the advantages that must result from its measures. We wish it were in our power to present a sketch of the discussion, but a meagre outline is all that we can offer; and this we give rather as a summary of the whole, than in the order in which it was presented.

A sense of high gratification was expressed at the spectacle which was presented—a meeting of laymen, convened for the purpose of considering what were their duties in relation to their faith, and of warming each others' hearts by the voice and countenance of sympathy. This was a sight, gentlemen said, which they had long desired to see, and were delighted to witness. It was not possible that good should fail to come of it. Religious sympathy was an all important principle in our social nature, and we should be more devoted to our faith, and more attached to each other in proportion as we should thus meet for mutual excitement and encouragement, in that concern which ought to be dearest to our souls. And the Association would effect no small good, if it should only cause the members of our congregations to be better known to each other, and lead them to make their religion more a bond of union.

It was said also, that the state of the public mind imperiously demanded such an institution. The spirit of free inquiry was every where active, and those who desire to know the nature and principles of our faith rapidly multiplying in every part of the land. It had become difficult to answer the demand for information, without some systematic effort to supply it. How urgently needed this was, had been proved by the fact, that the demand for tracts had been far beyond expectation—two of them having already passed to a second edition. And in reply to inquiry upon the subject, it was stated, that the tracts are not to be exclusively doctrinal and controversial. The first had been so, because of the pressure of the demand, which it was necessary at once to meet. But the practical wants of the community were to be regarded, and the principles of morality and devotion to be urgently inculcated—so that something might be done to secure the influence of the christian precepts, as well as the understanding of the christian doctrine, and to fashion the souls of men for heaven.

It was likewise urged, that it is our duty to send the christian religion and the blessings of its institutions, to those distant parts of the country, which are less happily supplied with them; that the religion which forms our happiness and hope, we should zealously seek to impart to others; that neither as christians nor as patriots, ought we to look on the rapid growth of our country without doing something to spread the blessings of the gospel to its farthest limits. To aid in this, was one object of the Association.

And because some had objected, that such an institution wears a sectarian aspect;—it was replied, that this is unavoidable; we do form a sect in the church, and must do so; how can we help it? And this certainly is no reason for neglecting our obvious duties to our master's cause. It is no reason for a sectarian *temper*; but if we are faithful to our master's cause at all, we must uphold and spread it in the form in which it appears to our minds—we are not to shrink from this, because others hold it in a different form. We spread, we seek to spread, THE GOSPEL, in all its holy power and purifying and heavenly influences—we are bound to do it—we are commanded to do it—we cannot feel its happiness ourselves, nor read the life of our Lord and his Apostles, without feeling urged to do it.—We must seek every where to make men christians; and we cannot do this without making them unitarian christians.

We were greatly pleased with the spirit exhibited on this point. We had apprehended that there might appear something of a sectarian zeal, and perhaps even bitterness and harshness. But a higher tone of feeling seemed to exist. Throughout the evening, gentlemen seemed to feel that they were acting for the great cause of Christ and his church, independent of party interests; and the holy influences of his religion were more regarded than the triumph of opinion. We are grateful that we are able to record this.

Some, too, it was said, had objected to the name—they did not like to take so bold and distinct ground. To this it was replied, that there was something honest and manly in taking the name, as it prevented all misconception; it declared the character of the Association on the face of it, and could mislead no one. It was necessary too to have some name, and this was really less objectionable than any other. Many sects are called after the name of some distinguished man—but this is after the name of no man. It is a designation drawn from a leading article of belief—the strict personal unity of God. It is less objectionable than *Liberal*, for that means that those who assume it have more generous views and better feelings than others;—than *evangelical*, for that assumes that their views are those of the gospel;—than *orthodox* for that means that their views are right. These terms have something of arrogance in them—*unitarian* has none; it simply implies that we maintain the doctrine of the personal unity of God in the strictest sense. This is a fact which none will deny; and the name therefore ought to be inoffensive and unexceptionable.

Others, it was stated, had been accustomed to think that the truth would take care of itself, that there is no need of making exertion in its behalf, for it is mighty and will prevail; and that more evil than good is to be apprehended from endeavors to force its progress. To this it was replied, that truth is mighty, because it has power over men to induce them to labor for it; and that all history proves it to prevail in this way. God has sent it into the world, not to be propagated by miracle, but through second causes, and these are the agency of man. It is entrusted to us as a privilege and talent, and we are to give account of what we have done with it. And how shall we answer for it, it was asked, if we throw off the responsibility, and christian truth prevails more slowly through our neglect? Where would have been the gospel, if Jesus and his apostles had set down satisfied that the truth would make its way by its own power? Where would have been the protestant reformation, if the great men of that day had said, let it alone, it will take care of itself? Truth has always made its way by means of the efforts and sacrifices of its friends; and it is rather an argument *for* than *against* this institution, that it demands those efforts and sacrifices.

These are some of the suggestions thrown out amongst many others in the course of the evening. We have no room to add more.—The report was accepted by a unanimous vote, and the assembly separated, apparently highly gratified and with the most favorable impressions.

We will only add that we regard this as an important occurrence. It has excited a feeling, which we trust will not die away. It will lead to consequences, we humbly hope, which, with the blessing of God, will be seen in a more serious sense of religious obligation in our own societies, and a more fixed persuasion of the duty of acting for the religious improvement of others. While its influence in advancing the objects of the Association cannot be inconsiderable, we regard it of yet further importance at this moment, that it evinces a spirit of interest in the prosperity of religion, which encourages a belief that the complaint of indifference and lukewarmness is in a great measure unfounded. Let it be answered by a correspondent spirit in all our churches, and we may look with confidence for the progress of truth and piety.

We were glad to see the following paragraph respecting the use of the Bible as a school book, in the Journal of Education.—The custom of using that sacred volume for the purposes of drilling young children in the elements of the art of reading and spelling, is not a little objectionable—as it has a tendency to associate its contents in their minds with ideas very foreign from those of reverence and devotion. When its holy phraseology, its sublime descriptions, its touching narratives, its pure precepts, are daily read over and over, not for the purpose of explaining and illustrating them, and applying them to the heart, but only for the purpose of teaching to read and pronounce words, it must come to be a less reverentially regarded book than it ought. It is in danger too of becoming associated in the mind with whatever is unpleasant in the restraint of school, and harsh or severe in the manner and tones of the teacher. Not to mention that the monotonous and mechanical utterance of the words, with the attention directed solely to the spelling, and pronunciation, and pauses, gives a habit of inattention to the sense, which is difficult to be afterwards cured. Is not this probably one cause that so many continue to read the scriptures so unmeaningly all their days, and, from this early habit of inattention to the sense, find it so difficult to enter into their spirit and feel their power? If we remember right, Mr Ames somewhere recommends the use of the Bible in schools, because it is a standard of the purest English in point of language. He could not have considered, that this is perverting the book from its legitimate to a secular use. It is sacrificing a higher end to secure a lower. The right use of language may be learned from other sources—there are standards enough—without changing the holy volume from a teacher of divine truth to a teacher of words and grammar. There seems great justice in the passage to which we have referred.

"The Scriptures, then, under any form, should not be made a task-book in an infants' school. They should not be placed before a child until he has acquired a moderate facility in the art of reading; and when read, the instructer should proceed in a different form from that of the common subjects of learning. The teacher should himself always superintend every lesson in the sacred Scriptures.—He should endeavor to impress his class with the idea, that this book must be read with more serious and governed feelings than others of less importance and less authority.—And he should then carefully lead the attention to each part separately, and teach the little pupils to pronounce the words distinctly and slowly as he may point to them. The lesson should never be so long as to induce a feeling which even approaches to weariness; and it should be at all times accompanied with an explanation of the meaning of every more difficult word, and every clause as he proceeds. He will find very considerable assistance in this part also of his duty, in previous narrative and conversation, and in the use of suitable pictures. If thus the subject have been first explained from the mouth of the master, and illustrated by a representation of its principal features, the lesson will be read with the greater interest, and will be far more likely to infix itself on the memory and the heart.

The Monthly Repository gives us the following anecdote, told by Mr Bakewell.

"A worthy calvinistic divine was lately in company with an old friend of mine from the North, and said to him, *How could your friend Mr Bakewell get so far wrong, and commit such errors as he has done in his controversy with Dr Smith?*—To which my friend replied, *What are the arguments or statements which Mr B. has advanced, that you consider most objectionable?* The minister paused a moment, and then candidly confessed that he had never seen or read a page which I had written, but that all his information on the subject was derived from Dr Smith."

It has been our misfortune to meet with instances precisely like this, and those amongst very honest and well meaning people. We would whisper to such, that there is such a thing as unfairness in controversy; and that it is often very unsafe to take for granted that he who answers a book does not misrepresent it. Some writers do so intentionally—their end would not be accomplished otherwise. Some writers do so undesignedly, through the blinding influence of prejudice. Therefore before you condemn a book, read it; and do not take up a prejudice against it from the representations of those who write against it for the very purpose of creating prejudice.

That religious prejudice is the same all the world over, might be seen, if proof were needed, in the following passage—which brings forcibly to mind what has been sometimes witnessed nearer home. Dr Smith, the same who maintained the controversy respecting Geneva with Mr Bakewell, had occasion to speak of a preacher whom he heard there.—The subject of his discourse was *beneficence, charity, and almsgiving.* And what fault is found with this sermon? Why "there was not a word on the necessity of repentance, nor a syllable on the subject of faith in the great atonement!"

At the annual visitation of the charity school, supported by the ladies of the First Congregational Church of New York, it appeared that the number of children taught there the last year, was ninety-four, and that the expense for each was but about seventy-five cents a quarter, or three dollars a year. The school is spoken of as in a flourishing condition, and exerting a most valuable influence.

A friend copied for us the following statement from "*The World in Miniature*, edited by Frederic Shoberl, London," 1823, vol. 1. p. 32.

"The Province of Transylvania alone is computed to contain upwards of forty-five thousand Socinians or Unitarians, who enjoy the same rights and privileges as the Catholics and Protestants. Most of these Socinians are Hungarians and Szeklers, and their number throughout Hungary is so considerable, that they have founded one hundred and sixty churches."

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, from the *Ladies of the Twelfth Congregational Society in the city of Boston*, to constitute their Pastor, Rev. SAMUEL BARRETT, a Life Member.

We understand that thirty dollars were contributed at the same time, to constitute Mr Barrett a Life Member of the American Bible Society.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of thirty-one dollars from the Female Cent Society of Dr Bancroft's parish, Worcester.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I have already made some remarks upon funerals, as they are at present, conducted. A change in a custom, around which the feelings of many are so closely twined, I am fully aware is not to be affected at once. The mountain cannot be removed in a moment, but continual labor will, in time, most certainly level it.

What are called public funerals, in contradistinction from private, have not of late years been *universally* followed; and it is not uncommon to find, in the last words of the dying man, an ardent request that he may be laid in his grave unattended by the world and without the world's ceremony. And oftentimes, when no such injunction has been made, the good sense of the living has departed from a custom, which exposes grief so much to the gaze of the multitude. This departure, I believe, especially in more populous places, is oftener made than it used to be. The thinking part of mankind—those who do not fear to act according to what they believe—must go forward, and the rest of the world will not be over late in following them. To cry out and rail against those who differ from us, is no good way to gain adherents to our own cause, but to propose a better system, and in following it faithfully, to show its superiority over what already prevails, will be likely in the end to gain for it universal approbation. If I am asked for a good mode with regard to the burial of the dead; my answer is ready. When a relative or a friend is taken from you, do not immediately set your house in order, that a crowd may be accommodated. Do not make a thousand arrangements, and run into needless expenses, that all things may appear well on a set day. Do not be over anxious lest the world should not know that another of their number has died, and that you are particularly affected at the loss—nor trouble yourself about assembling them to attend his obsequies. Other than worldly thoughts should occupy your mind. You have a great lesson to learn in the death that has taken place. You are called by the dispensation of Divine Wisdom to the exercise of some of the hardest, but the most heavenly of the christian virtues.—Your friend is no more to be with you. Attend to whatever may be necessary that he may be buried from your sight. Let the family take their last look of him. Then gather them together, and, if you choose, your nearest connexions. Let your minister be with you and pray with you, that the minds of those who are mourning may be directed to God. In this almost secret communion between afflicted hearts and the God of all consolation—one of the severest trials of earth will lose much of its bitterness, and the wounded spirit will be made infinitely better than it could be in the presence of the world and in going through with its ceremonies.

When the sun has gone down, and the twilight and stillness of evening is succeeding the noise and bustle of the day, let your friend be carried to his grave. If the family choose to follow, it is well. The time is congenial with the feelings of sorrow. Every thing is solemn and impressive. Here is no hypocritical display, no gathering of uninterested spectators to add to the sufferings of the heart which the stranger cannot know. And when you have returned again to your home, you have come with far different and better feelings, than if you had passed through the forms of a public funeral.

Much that is useless in the present manner of burying the dead might thus be done away. There need be no fear lest the interests of religion should suffer by altering a custom, with which religion seems to be so intimately connected. There will be found to be more sincerity and less of that hypocrisy, which drew upon ancient sects so much of our Saviour's reproof. There will be no show of grief, no unmeaning display, no useless ceremony.—Those who mourn sincerely will not be drawn into deeper suffering. The dead will lose none of the respect that is due them. They are beyond the praises or the censures of men. By those, who have loved them while living, will they still be fondly remembered; and the good they have done on earth will be the earnest of their reward in heaven.

WILLIAM.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—There can be no doubt, that such subjects as that of the commonly received doctrine of the trinity, and the divinity of Christ in particular, must have occupied in some measure, the thoughts, the inquiries, and conversation of the more rational and considerate part of the clergy of this state and others during the latter half of the last century; but to what conclusion they came, it is not so easy to determine. With the exception of Dr Mayhew, and a few others perhaps, though this is very uncertain, they were not fond of introducing their sentiments into their public discourses, and their doxologies at the end of their prayers were generally the same. Whatever opinion this may lead your correspondent B. to entertain, either of their sagacity or integrity, he should recollect, that their advantages for attaining a critical knowledge of the scriptures were inferior to those enjoyed by their successors at the present day.

As to Dr Dana, of Connecticut, who was eminent for his talents, and the excellence of his character, and was denounced by the consociation of his neighborhood, at his first settlement, on a presumption of heresy, your correspondent will find, if he looks into a volume of his sermons to the young, published since his death, one of a different nature from what he would apprehend, which was delivered on the evening of a commencement day in Yale College chapel not long before his death.—The subject probably was chosen by him in consequence of a publication of Mr Sherman, of Connecticut, which cuused his dismission from his charge.

It is not on names, however, as B. has very properly hinted, we ought to rest in forming our opinions on this, nor indeed on any religious topic. "To the law and to the testimony" we are bid to repair in searching after divine truth, divesting ourselves as far as possible of prejudice and prepossession; and in proportion to the care, the seriousness, the diligence, and impartiality we discover in the discharge of this duty, as well as the charity and candor we exercise towards others, we may humbly look for divine illumination and acceptance.

C.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—A FRIEND OF LIBERTY in your last paper of the 8th instant, after making some remarks on religious freedom, very justly says, "I object, and I think every one in this land of liberty, and in this age of free inquiry and improvement, must object to the system which compels a person to pay to the support of a minister from whose principles he dissents, and upon whose instructions he does not attend. To compel a person, (I say *compel*, for he must either do it, or on account of dependent circumstances suffer great inconveniences,) who is not an episcopalian, and who has no choice in the election of the minister, to pay for his support, while he constantly worships and pays in another place where he hears what he believes to be a more rational system of christianity, does indeed appear so inconsistent with our institutions, that I am led to inquire with your other correspondent, can any one tell how it happens?"

I heartily agree, and I presume all your readers will agree, with this writer. The principle he advances, "that all men should be allowed to choose the place where they will worship, and not be compelled to pay to any other place," is consistent with all our laws and institutions. It is a principle which ought to be universally received and acted upon. It is a general principle, which all will approve when its application does not affect unfavorably their own private and selfish interest. I was, therefore, glad to see your paper thus timely condemn the oppressive measures above alluded to. This is consistent with all we have heretofore said of "equal rights and religious liberty and free inquiry." And with our professions, I hope all our measures will correspond.

Now, Mr Editor, I have been told that there is an unitarian clergyman in Massachusetts, supported in the same manner as the episcopalian alluded to in yours of the 8th instant. Many, I am told, who belong to another church, and who constantly worship at another place, must either pay towards his support or be dismissed from their labor by which they acquire a livelihoood. Now if there is such a fact, I am disposed for one to meet it in the same way precisely, as the *Friend of liberty* met the same thing in the episcopal church. I hope we shall as frankly condemn this oppressive system when used to favor a unitarian society, as when used to fa-

vor an episcopalian church. I doubt not we shall. In the fable of the Farmer and the unjust Judge, though a turning of the tables altered the feelings of the Judge, yet justice and equity remained the same. Justice and equity shall regulate *our* views and feelings. If an individual, or an individual society of our denomination do wrong, they are responsible, and must alone bear the censure, and not the whole denomination, unless they are guilty of giving their sanction or approbation. Such approbation we do not give in the case alluded to above, but on the contrary, we hesitate not to say, that the principle laid down by *Friend of Liberty*, still remains, and ever will remain correct; "That all who quietly worship God should be allowed to choose for themselves the place where they will worship, and should not be compelled or made liable to pay to any other place." In the words of a late sermon, This is a "right which is guaranteed to them in the charter of their being, and in the charter of the gospel. And where the spirit of the Lord is, there will be liberty; Liberty in church as well as state. And with liberty there will be charity."

A Friend of Equal Rights.

CONGRESSIONAL SUMMARY.

[to april 15.]

We omit this day our chronological abstract of proceedings in both Houses of Congress, owing to our columns being occupied with more interesting intelligence, and being able to present the doings in a different form.—In the Senate the *Judiciary bill*, which was passed in the House of Representatives, was discussed, amended, and ordered to a third reading.—A bill to equalize the duties on the vessels and cargoes belonging to the *Republic of Colombia*, was passed, thereby placing them upon an equal footing with the vessels and cargoes of other nations.—The subject of *adjourning the Session* was taken up and amply discussed.—A proposition was to adjourn on the 22d of May next, and the resolution was finally ordered to be laid on the table.—In the House the *Massachusetts Militia Claim* has been warmly discussed.—Mr Wright, of Ohio, who is a New Englander by birth, moved that the claim be referred to the accounting officer of the Treasury Department, to be rejected or paid, according to the rules and principles which had been observed hitherto in the liquidation of similar claims.—After considerable debate, the motion was withdrawn, and one substituted by another member, declaring that it was inexpedient to pay any portion of the claim for militia services performed during the late war, whenever they were rendered without the authority or sanction of the general government.—This motion occasioned much debate, but no vote was taken upon it.—The bill, granting twenty thousand dollars for the relief of the *Florida Indians* was called up, amended, and finally passed.—A resolution passed, requesting the President to inform the House whether any other nation than the United States had been invited to attend *the Congress at Panama*.—A communication was received from the War Department, transmitting a report of Engineers, on several routes for *Roads and Canals*; and also on the subject of increasing the *Corps of Engineers*.—A resolution was offered, and referred to a committee of the whole, declaring that the Executive Branch cannot create any office without the consent of Congress.—The *Panama Question* underwent further discussion.—Nearly a whole day was consumed in discussing the subject of adjournment.—Mr Webster was opposed to fixing a day to adjourn until the Bankrupt bill should be acted upon.—This gentleman addressed the Committee of the whole House, on the Panama question in a speech of great force and eloquence, for nearly three hours, in favor of the mission, and in reply to the objections which had been urged against it.

CITY AFFAIRS.

In the Board of Aldermen, *Firemen* were appointed for Ward No. 9; a *Hose Company* was appointed; and a Report was accepted in favor of granting a piece of land for the establishment of a *Gymnasium*, by a company of gentlemen.

In Common Council. Eighty-eight dollars were granted to the widow of the murdered watchman, Mr Houghton.—*Assistant Assessors* were chosen.—Mr Nathaniel Greenough was chosen the fifth Permanent Assessor, on the part of this Board.—This gentleman has been acting Assessor sometime.—A Committee was appointed to consider the expediency of applying to the Legislature, so to amend the Charter that no member of the Board of Aldermen or Common Council shall, during the term for which he shall have been elected, be eligible to any office the salary of which is payable out of the City Treasury.

FOREIGN INTELLIGENCE.

India. We learn that interesting letters have been received by the Boston India Association from Mr Adam and Rammohun Roy, of Calcutta, under date of November and December 1825. These letters acknowledge the receipt of $600, remitted by the Treasurer of the Association, as the first annual contribution for the support of a unitarian missionary in Bengal, and likewise the sums of $475, intended as a donation to Mr Adam, but which he subscribed to the unitarian fund. It appears that the sum of $1800 per annum has been guaranteed by the unitarians of this vicinity, England, and Calcutta for the support of missions in Bengal. It has been determined to build a unitarian chapel in Calcutta. The ground is purchased, a Building Committee appointed, and a large part of the expense is subscribed. The subscriptions in aid of the chapel and the different objects of the Calcutta Unitarian Mission, to 31st May 1825, amounts to 25,000 sicca rupees or about 12,500 dollars. It is proposed to form a fund, the interest of which is to be applied to the support of missionaries in Bengal. The letters are full of very encouraging accounts of the cause of rational christianity in Calcutta. We hope our readers will acquaint themselves with the state of the world in regard to missions, and feel that as christianity was intended by its founder to be a diffusive principle, a solemn obligation devolves upon them to extend its saving influences throughout the world. We earnestly recommend to them the perusal of a pamphlet recently published, by Rev. Joseph Tuckerman, of Chelsea, entitled, "An Appeal to Liberal Christians for the Cause of Christianity in India," containing important facts in relation to the subject generally.

The Burmese war still continues, and with but little immediate prospect of peace.—A project for establishing an Armenian college has been submitted to the public at Bombay, and thought likely to succeed.

Sierra Leone. A very important debate lately took place in the British House of Commons relating to this colony. The number of Africans released from slavery by British captures alone exceed 18,000! Nearly nine milions of dollars, of public and private money, have been expended on this colony. Very many persons have fallen victims to diseases incident to the climate. The settlers have not produced sufficient food for their own subsistence. It is acknowledged by the ministers of the crown that the civilization of Africa by means of the colony, is entirely out of the question. Under all these circumstances it has become a question, whether the settlement shall be retained.—Mr Canning stated in debate that the French government had at length commenced measures for suppressing the slave trade, and had seized a vessel at Nantes.

Sunday Schools. In the year 1809 there were but seventy sunday schools, in Ireland. In the year 1825 they had increased to 1702, containing about 151,000 scholars, and nearly thirteen thousand teachers. All these schools are under the patronage and control of one Society. Great benefits are stated to have resulted from these seminaries.

Charitable Societies. In the Appendix to the Christian Observer of 1825 a statement is given of the income for that year of the various charitable societies in England and the United States. The total amounts to upwards of two millions of dollars. The income of the American societies is about one hundred and fifty one thousand dollars.

Manufactures. Mr Cropper stated in the House of Commons, that America now manufactures as much as England did twenty-six years ago, and that France is only thirteen years behind England.

France. The mighty convulsions in trade do not appear to have been severely felt in this country.—The immense speculations, by English merchants, probably occasioned the alarming and ruinous state of the commercial world. Many great houses on the continent of Europe, more or less connected with English houses, have fallen, spreading dismay and loss on all sides.—Failures of eminent merchants have occurred in Amsterdam, Hamburgh, Berlin, Frankfort, &c.

Petitions against the project of a law on Primogeniture are pouring in from all quarters to the French Chambers. The addresses bear the interesting titles of "Petitions of fathers of families and their eldest sons." It is said that M. de Chateaubriand has sold the property of his complete works to a company of editors for about one hundred and forty thousand dollars.

Russia. The mortal remains of the late emperor Alexander arrived in Moscow about the middle of February, and after lying in state three or four days, were conveyed towards St Petersburgh.—The recent accounts mention the firm determination of the Emperor Nicholas, to reduce his army to an unprecedented small number. It is confidently asserted that there have been actually discovered no less than from twelve to thirteen thousand conspirators implicated in the design of destroying the Imperial family, and producing a constitutional government.

South America. Letters from Colombia to the 18th ult. state that the "Treaty of commerce between the United States and Colombia, has been carried into effect." The treaty reducing the duties on American produce seven and a half per cent, and it will pay the same as if introduced in Colombian vessels.

At Ceara, [Brazil,] it appears by the late accounts, the most distressing scarcity existed. Domestic animals were generally devoured by the famishing inhabitants. There was no money or means to pay for provisions.—At La Guayra [Colombia] the priests and friars had again manifested their indignation against all foreigners and freemasons residing in that place. Two priests had been arrested.

Buenos Ayres. This port is still blockaded by the Brazilian fleet, but the Buenos Ayrean fleet, though much inferior in force, had offered them battle, which they declined.—A decree of the government, dated 2d of Jan. permits individuals to fit out privateers to cruize against the commerce of Brazil, and offers encouragement for enterprises of that kind.—General Miller of the Colombian Army, arrived at Buenos Ayres, on the 6th of January and was said to be the bearer of despatches from Bolivar to the Emperor of Brazil.—The bank of Buenos Ayres, had suspended specie payments.

A Roman Catholic Priest has been compelled to abandon his parish, in Ireland, and fly the country, for uniting in marriage a Catholic and Protestant.

Edinburgh Review. Constable & Co, eminent booksellers in Edinburgh, have been obliged to stop payment. This house has been distinguished for its liberality to literary men. The author of the matchless Scotch novels has experienced the generous patronage of this firm. They allowed Mr Jeffrey 700*l* sterling a number, for editing the Review, making the annual income of Mr J. from this source, 2800*l* or $6200. This remuneration has enabled the editor to award to the various writers a proportionate compensation. Sir James Mc Intosh and Mr Brougham have been presented with sums of 100*l* each for articles furnished by them.

Sir Walter Scott. It has been erroneously stated that this gentleman had sworn that he was the *author* of the Waverley novels in order to entitle himself to his proportion of the effects of his booksellers who had submitted to a commission of bankruptcy.—He merely swore that he was the *proprietor* of those celebrated works.

Emigration. The tide of emigration to North America seems to have somewhat subsided. South America is now the point of attraction. Germany pours forth large numbers. In Lower Saxony, and in the vicinity of Hamburg, many families are leaving their homes for the new world.

DOMESTIC INTELLIGENCE.

Artillery Election. The Rev. F. P. W. Greenwood is elected to preach the annual sermon before the "Ancient and Honorable Artillery Company" on their next anniversary.

Primary Schools. At a meeting of the Primary School Committee, a report of the Standing Committee was read, from which it appeared that at the semi-annual examination of the Primary Schools in March the whole number of those schools was fifty one. The number of children belonging to them was 2938, and the number present at the time of examination, was 2504. During the preceding six months, 140 had been transferred to the grammar schools, and 348 were fitted to be transferred on the first of April, the places of whom are probably now supplied by younger children. The average number of scholars to each school is 58. It was voted to establish two new schools, one of which is to be situated on the Mill Dam.

U. S. Charge des Affairs. The report of the appointment of Mr Warfield to Peru, and Mr Bradish to Sweden, proves to be incorrect. It is now stated that the President has nominated to the Senate Mr James Cooley, of Ohio, to be Charge d' Affairs to the government of Peru, and John James Appleton, of Mass. to Sweden.

Mr Hogan. William Hogan formerly pastor of the Roman Catholic Church in Philadelphia, called St Mary's Church, who was the occasion of so much difficulty in that diocese sometime since, was lately admitted to practice in the courts of law at Charleston, S. C.

Naval. On the 11th inst. U. States Sloop of War, Boston, Capt. Hoffman, sailed from New York for coast of Brazil, for the protection of our commerce.—Capt. W. B. Shubrick is appointed to command the Sloop of War, Lexington, lately launched at New York. This vessel is an excellent ship, and nearly ready for sea. It is thought she will carry our Ministers to Panama, before she proceeds to some more permanent duty.

Bank Failure. The Passamaquoddy Bank, in Maine, stopped payment on the 10th inst. The bills were selling at Portland for 50 cents on a dollar.

The U. S. Frigate Brandywine arrived at New York on the 18th inst.

Alabama. A gentleman recently from Alabama, has furnished us with the following facts, relative to the topography and commerce of that state, which we think may be interesting to many of our patrons. The quantity of cotton raised in South Alabama last year was 75,000 bales, one third more than was grown the year before.—The climate and soil of that state are so well adapted to the growth of cotton, that the farming interest devote their attention to little else.—The inhabitants depend upon the northern states for their supplies of flour, pork, and whiskey.—Mobile is the deposit for mostly all the products of the state; it contains from 7 to 8000 inhabitants; 200 houses were erected there last year.—Above Mobile, on the banks of Mobile river, there are a considerable number of flourishing towns.—Fort Clairborn, 150 miles from Mobile, contains 1,500 inhabitants, and shipped of last crop 3000 bales. Prairie Bluff, 120 miles further, exported 3000 bales.—The little town of Selima, 10 miles further, containing 1000 inhabitants, exported 10,000 bales. Montgomery, 125 miles further, with 4000 inhabitants, exported 9000 bales; and from Cassawda, 25 miles above, at the junction of the Coosa and Talapoosa rivers, there were exported 1000 bales.—On the Tombickbee and black Warrior rivers, also, there are several flourishing towns.—Tuscaloosa, recently fixed upon as the capital of the state, contains 3000 inhabitants, and exported 10,000 bales. Erie, 100 miles below with only 500 inhabitants, exported 8000 bales. Several other places further down, viz. Point Jackson, Coffeeville, St Stephens, &c. exported from 3000 to 4000 bales.—Considerable quantities are sent to market by the planters, sufficient, probably, to make up the deficit. We do not pretend, however, to perfect accuracy either as to the number of inhabitants or the quantum of exports from the several towns mentioned, but believe the statement not to be essentially wrong.

Cincin. Reg.

African Church. We find from the Baltimore papers that an attempt is making to build an episcopal church in that city, for the colored population who may be attached to our communion. A congregation has already been organized by Rev. William Levington, (a colored man,) who pursued his studies in this city, and was ordained by Bishop White; but removed to Baltimore nearly two years ago. We are gratified to find that there are many gentlemen of eminence who are patronizing this undertaking; and a lot having been given, on Holliday street, by James Bosley, Esq. there can be little doubt of success.

Phil. Recorder.

Slaves. At the Superior Court of Raleigh, N. C. a man by the name of Bell, was tried for the murder of a slave by whipping. He was acquitted, because the Jury believed from the time the slave lived after the whipping, that Bell was not the cause of his death.

Negro Trial. At the Superior Court of Wayne County, N. C. a negro man was convicted of the murder of a fellow negro, and sentenced to be hung on the 28th of the present month.

Creek Indians. A Raleigh, North Carolina, paper mentions that they have received a letter from Georgia, which states, that the U. S. troops stationed in the Indian Country, have received orders from head quarters, to leave their present situations, at Fort Mitchell and Camp Morgan, and proceed to Pensacola. We trust that the prospect, thus held out by the General Government, for the amicable adjustment of its difficulties with Georgia, will be realised, and that peace and tranquillity will be restored, where at present nought but disquietude and confusion exists.

More Manumission. The venerable David Shriver, one of the oldest and most respectable inhabitants of Frederic county, Maryland, who died in January last, ordered, by will, that all his slaves, exceeding thirty in number, should be emancipated, and that proper provision should be made for the comfortable support of the infirm and aged, and for the instruction of the young in reading, writing, and arithmetic, and in some art or trade by which they might acquire, more readily the means of support.

Connecticut Election. In eighty-four towns 4463 votes were given for Governor Wolcott, 3293 for Mr. Daggett, and there are 545 scattering votes. There are forty-three towns in the state from which no accounts have been received.

Census of New York. From the returns lately completed of the inhabitants residing in the state of New York, together with other particulars required by the act, entitled "an act to provide for taking future enumerations of the inhabitants of this state, and for procuring useful statistical tables," passed April 8, 1825, it appears that the grand total is 1,616,458.—Number of males, 822,897. Females, 793,561. Persons subject to military duty between the age of 18 and 45 years, 180,645. Qualified to vote at the elections for state and county officers, 296,132. Aliens, 40,430. Paupers 5610. Persons of color not taxed, 38,770; taxed, 931; taxed and qualified to vote, 298. Married females under 45 years of age, 200,481. Unmarried females between 16 and 45 years, 135,391. Unmarried females under 16 years, 361,624. Marriages the year preceding, 11,553. Births, males, 31,514; females, 29,869. Deaths, males, 12,525; females, 10,019.

Number of acres of improved land in the state, 7,160,967. Neat cattle, 1,513,421. Horses 349,628.—Sheep, 3,496,539. Hogs, 1,482,573. Yards of fulled cloth manufactured in the domestic way, the preceding year, 2,918,233. Do. flannel and other woollen cloths not fulled, do. 3,468,001. Do. linen, cotton or other thin cloths, do. do. 8,079,992. Grist mills, 2264. Saw mills, 5195. Oil mills, 121. Fulling mills, 1222. Carding machines, 1584. Cotton factories, 76. Woollen Factories, 189. Cotton and woollen factories, 28. Iron works, 170. Triphammars, 164. Distileries, 1129. Asheries, 2105.

Deaf and dumb persons under 25 years of age, 645; 141 of which are supported by charity. Idiots, 1421; supported by charity 442. Lunatics, 819; supported by charity, 184.

N. Y. Even. Post.

GENERAL SUMMARY.

Swearing. Mr Noah's N. Y. Advocate says "swearing is as vulgar and profane on the Stage, as it is in private society."

Vaccination. Among the numerous appropriations in the House of Commons is the sum of 3000*l*. for the Vaccine Institution, and 6000*l*. for the relief of American loyalists.

Owing to the absurd prejudices against vaccination upwards of 200 children have died of the small pox at Rotterdam, within a very short period.

Bonaparte. The New Monthly Magazine announces that Sir Walter Scott's Life of Bonaparte, will probably be ready for publication about the end of next autumn.—Sir John Byerly has announced as preparing for the press, the Life and Times of Napoleon, to make three volumes quarto.

Russia. Russia is twice as large as Europe; it occupies *the ninth part of the world*, anciently so called, and the twenty-eighth part of the surface of the globe.

Law Tenants. In the Court of King's Bench Lord Chief Justice Abbot laid it down as law, that a tenant has no right to remove the trees or shrubs he has planted.

Generosity. Mr James Beard, of Newhall Elland, Eng. at his last rent-night, after treating his country tenants with a good supper, returned to each of them their rents until times improved, several of them being then out of employment.

Fire. A barn in Lehigh, Pennsylvania, was destroyed by fire, together with 13 head of cattle and a number of sheep. The fire was communicated by some children, who went in to fodder the cattle, with *lighted segars in their mouths.*

Disaffection. Doctors Hosack, M'Neven, Mitchell, Mott, and Francis, have resigned their situations as Professors and officers of the College of Physicians and Surgeons in N. York.

Impiety. A young man by the name of Ephraim Collins, was going after a *fiddle*, to give a finishing stroke to "a merry Christmas." Having to cross a part of Naples, or Henderson Bay, he took his skates. When he was ready to proceed, he vociferated—"I'll skate into hell and damnation in five minutes!" It was probably not half that time, before he skated into a hole of the ice, and sunk to the bottom of the Lake!

Converted Jews. In the reformed church at Zall Bommel, near Brussels on the 5th Feb. eleven converted Jews, after having declared their belief in the christian religion, received the communion for the first time—and the children belonging to them were baptized at the same time.

The Baptist State Convention of South Carolina have resolved to establish at Edgefield Court House, an Institution for Academical and Theological Instruction, which is to go into operation on the 1st of Jan. 1827.

New Harmony. Mr Owen has presented to the new establishment a Library and Philosophical Apparatus, worth twenty thousand dollars.

Libraries in Germany. The German Libraries surpass in number and richness, those of any other country in Europe. The Library of Vienna contains 30,000 volumes; that of Dresden 220,000; that of Munich 400,000; that of Breslau 160,000; that of Gottingen 300,000. It is calculated that 150 public libraries contain 3,133,080 printed volumes, besides manuscripts and pamphlets.

New York Canal. By the annual report of the Canal Commissioners, published in the Albany Argus, it appears that the tolls collected last year exceeded those of 1824 by a sum of $221,464; it is supposed the revenue of the Canals for the present year will reach $1,100,000, while the disbursements will not exceed 565,000.

Literary. A highly interesting work is in the press at Madrid; the voyage of Christopher Columbus, compiled from his own papers, which have been discovered within a few years, and composed in part of extracts from his journal. This work has been prepared for publication by the famous Bishop Las Casas. A translation from the Spanish into English, is making by Washington Irving, who is at present at Madrid. It will probably be published in this country early in the ensuing summer.

N. Y. Evening Post.

There was imported into Great Britain during the year 1823—19,379,192 lbs. of Wool; in 1824 upwards of 22 millions; in 1826 nearly 44 millions lbs.

A manuscript containing the most interesting particulars of the war between the Swiss and Savoyards, and of the campaign of Henry IV. of Savoy, has been discovered in the canton of Vaud.

The value of Merchandise imported into the United States in the year ending the 30th of September last, was $96,340,075. The value of exports $99,335,388, of which $66,944,745 was domestic produce.

Washington, April 7. A gentleman arrived in this city from St Louis, informs of the death of Alexander M. Nair, United States Agent for the Osage Indians, and late Governor of the State of Missouri.

The town of Indianapolis, in the state of Indiana which was laid out in October, 1821, contains according to the late census, a population of seven hundred and sixty souls; of which, two hundred are legal voters, sixty-one are unmarried males, over the age of twenty-one, and forty-eight unmarried females, over the age of fifteen.

Education and Emancipation. A serious suit, says a London paper, is now pending in one of our courts. The Earl of Crawford, by will, directed that all his negro slaves in Antigua, should be declared free, and 10,000*l*. be then divided amongst them; in the interim they were to be educated and instructed in trades, and taught to read the Bible. The heir at law claims the whole, on the ground that the bequest is impracticable. This point the court are now called upon to decide.

Ship Destroyed By Fire. The Hon. East India Company's ship Royal George, with her cargo of 7000 chests of Tea, was totally destroyed by fire, at Whampoa, (near Canton) on the 24th of Dec. last.

Literary. Proposals have been issued by Mr S. Converse for publishing a Dictionary of the English language, by Noah Webster, LL D. The work is to be comprised in two quarto volumes.

Medical College. At a commencement of the South Carolina Medical College held at Charleston, on the 5th inst the degree of Doctor of Medicine was conferred on twenty-six gentlemen.

Premium. The Medical Society of the State of New York have awarded to D. L. M. Peixotto, M. D. of New York, a premium of fifty dollars, or a golden medal of equal value, for his dissertation on Hooping Cough.

Clerical Biography. An American Clerical Biography is to be published by the Rev. Dr Morse—and a Medical Biography, by Dr Thacher.

TO CORRESPONDENTS.

A Subscriber and constant reader is necessarily deferred. It shall have place next week.

M. B., H. S. S., *Rusticus*, with several other articles are on hand, and shall receive attention.

MARRIAGES.

In London, Dr James P. Ray, of Va, to Elizabeth, third daughter of Jacob Perkins, of the United States. In Providence, Mr Joshua H. Hodge of Boston, to Miss Mary B. Simmons. In Waltham, by the Rev. Mr Whitman, Mr John A. Mason to Miss Charlotte Rice.

DEATHS.

In this city, Miss Harriot Otis, daughter of the late Samuel Allyne Otis. In Ipswich, Mrs Mary Newhall, aged 98 years and 5 months. She was the oldest person in the town and had been a member of the church more than half a century. At Northampton, L. I. the Rev. Nathan Dickerson, aged 57 years. In Philadelphia, after a few hours illness, the Rev. John Banks, D. D. Pastor of the Associate Presbyterian Church in that city. In Baltimore, the Rev. James Smith, late an eminent minister of the gospel in the Methodist Episcopal Church. In Georgetown, Demarara, Feb. 15, Dr Jonathan Hicks, a native of Boston, aged 74 years. In Augusta, Lieut. Samuel Davis, aged 81. He was an officer in the revolutionary war. In Pembroke, on the 5th inst. Mrs Tamar Carrel aged 94. In Concord, Mr Reddet Jones, aged 84, a patriot of the revolution. In Savannah, Mr John Atherton, a native of Massachusetts, aged 26. In Bristol, Miss Julia Griswold, daughter of the Rt Rev. Bishop Griswold. In Hartford, Miss Sarah Allen, aged 19, daughter of the late Hon. John Allen, of Litchfield. In Rusia, the celebrated General Rostopscin. He was governor of Moscow when captured by the French; and it was under his direction that fire was set to that great city, to prevent the invaders from finding quarters therein.

MIDDLESEX BIBLE SOCIETY.

THE Annual meeting of the Middlesex Bible Society will be held, on WEDNESDAY, April 26, at Willard's Hotel, Cambridge. The Directors will meet at 9 o'clock, and the Society at 11 o'clock, A. M. A Sermon will be delivered on the occasion, in Rev. Dr Holmes' Meeting House, by Rev. Nathaniel Whitman of Billerica, and a collection taken for the benefit of the Society's funds. By order of the Directors,

april 22. SAMUEL SEWALL, *Rec. Sec'ry.*

DR PARKER'S SERMON.

JUST Received, and for sale at 81 Washington-st. "A Sermon preached Feb. 15, 1826, at the Dedication of a new church erected for the use of the South Parish, in Portsmouth, by Nathan Parker, minister of the Parish." april 22.

POEMS BY MRS HEMANS.

PROPOSALS have this week been issued for the publication of the League of the Alps, with other poems, by Mrs Felicia Hemans; together with a selection from her former publications. They may be found at the Bookstore of Cummings, Hilliard & Co.

BOSTON, APRIL 22, 1826.

The Imperial government of Brazil has appointed a minister to the Panama Congress, agreeably to an invitation of Colombia, and it is supposed Great Britain and France will have Agents present, though they will not take any part in the deliberations.

The Vice President, in a short address to the Senate, has stated that, according to his deliberate construction of the rule in that body, the right to call to order, on questions touching *the latitude and freedom of debate* belongs exclusively to the members, the power of the presiding officer being an appellant power only. Both Houses of Congress have agreed to adjourn on the 22d May.—Forty thousand persons are said to be sick of the disease which has prevailed in the United States, called the "Influenza," in the Island of Cuba.—A very forcible sermon, against *duelling* was preached last Sunday at one of the Philadelphia churches. All the pulpits, says Mr Walsh, should resound with denunciations of the practice.—Mr Clay himself said, on a former occasion, "its true corrective will be found when all shall unite, as all ought to unite, in its unqualified proscription. The Rev. Edmund Frost, American missionary to Bombay, died of consumption, last autumn.—Ship Hamilton, Capt. Sever, arrived at this port on Thursday, from Calcutta, having left about the 21st of Dec. There had been a severe battle between the Burmese and English, in which the latter were defeated with great loss. The Burmese force had been estimated as high as 110,000 men. They had rejected with disdain the conditions of peace previously offered by the British, viz. a cession of territory, a sum of money, an exchange of prisoners, including the American Missionaries. The prisoners, English, American, and Armenians, were in close confinement, and in great distress for want of food, and some had died. The question occurs, what right have the British to wage war upon the Burmese?—The Rev. Dr Payson has accepted the invitation of the New York Cedar-Street Church to succeed the late Rev. Dr. Romeyn as pastor.

By the arrival of the Brig Elbe at New York, from Montevideo, we learn that an engagement took place on the 9th of Feb. between the Brazilian Blockading Squadron and the Buenos Ayrean fleet, but with little damage to either party, and no captures. The same vessel brings the official account of the surrender of Chiloe with all its garrison to the Republic of Chili, on the 16th of Feb. thus taking from Spain her last foothold in the two Americas.

TYPE FOR SALE.

THE Type on which the Christian Register was lately printed, consisting of 300 lbs. Long Primer, and 200 lbs. Brevier. The Long Primer is offered at 17 cents a lb. and the Brevier at 20.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3.00 per quarter; board $1.50 per week.

Reference to Rev. J. Bennett. 6wis* april 22.

APPEAL TO LIBERAL CHRISTIANS.

A PAMPHLET has been lately published, and is for sale at 81 Washington street, entitled, "An Appeal to Liberal Christians, for the Cause of Christianity in India. By a member of the Society for Obtaining Information Respecting the State of Religion in India.

This pamphlet probably contains more information respecting the present state and prospects of missions in India, than any one publication now existing.—Those who are desirous to be informed on the subject will find here a great fund of interesting and valuable matter. april 22.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALLS PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

In a notice of these two works, in the last number of the Christian Examiner, we find the following remarks,—"Both to these special occasions and to the daily returns of domestic worship, the volumes before us are admirably adapted." "The union and variety with strict simplicity and appropriateness of devotional sentiment, which is the greatest difficulty in the composition of a collection of prayers, has in general been happily attained. We should say, that this was particularly characteristic of the smaller of these volumes; in which will be found a large variety of brief but expressive forms, marked by great purity and solemnity of sentiment and diction. The more extended forms in Mr Sewall's collection will be acceptable to those, who are favored with leisure and opportunity to devote a large portion of time to religious duties. The volumes together, will, we think, be regarded as among the best manuals we possess, of domestic and private prayer; and we feel ourselves under obligations to the authors who have so successfully contributed to the supply of one of the great spiritual wants of the community.

LETTER FROM A BLACKSMITH, &c.

ENQUIRERS after truth will derive much satisfaction from the perusal of a little work, entitled "A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the manner of public worship in that church is considered; its inconveniences and defects pointed out, and methods for removing them humbly proposed."

It will be found to contain sound reason and good sense, mingled with humor, and arguments which cannot be refuted. For sale by R. P. & C. Williams, No. 79, Washington-street Eight sent by mail to any part of the United States, to persons who enclose one dollar post paid.

The following is from the American Editor's Preface.

"This little book is written with such strength of argument in favor of a precomposed Liturgy, and at the same time with such genuine touches of humor, that the publisher of the present edition thinks it best to give the work to the public entire, in its original form. April 15.

CHRISTIAN EXAMINER.

THE Second number of the 3d vol. of the Christian Examiner will be published May 1st. Six numbers make a volume. The two past volumes of this valuable work may be obtained at 81 Washington-street, at the subscription price. April 15

MR WARE'S SERMON.

JUST received, at 81 Washington-street, an additional supply of Rev. Henry Ware's Sermon at the dedication of the new church at Northampton.

April 22.

Poetry.

THE HEBREW MOTHER.

The rose was rich in bloom on Sharon's plain,
When a young mother, with her first-born, thence
Went up to Zion; for the boy was vow'd
Unto the temple-service. By the hand
She led him, and her silent soul, the while,
Oft as the dewy laughter of his eye
Met her sweet serious glance, rejoiced to think
That aught so pure, so beautiful, was hers,
To bring before her God.

So pass'd they on,
O'er Judah's hill; and wheresoe'er the leaves
Of the broad sycamore made sounds at noon,
Like lulling rain-drops, or the olive-boughs,
With their cold dimness, cross'd the sultry blue
Of Syria's heaven, she paused, that he might rest;
Yet from her own meek eyelids chased the sleep
That weigh'd their dark fringe down, to sit and watch
The crimson deepening o'er his cheek's repose,
As at the red flower's heart; and where a fount
Lay, like a twilight star, midst palmy shades,
Making its banks green gems along the wild,
There too she linger'd, from the diamond wave
Drawing clear water for his rosy lips,
And softly parting clusters of jet curls
To bathe his brow.

At last the Fane was reach'd,
The earth's One Sanctuary; and rapture hush'd
Her bosom, as before her, through the day
It rose, a mountain of white marble, steep'd
In light like floating gold. But when that hour
Waned to the farewell moment, when the boy
Lifted, through rainbow-gleaming tears, his eye
Beseechingly to hers, and, half in fear,
Turn'd from the white-robed priest, and round her arm
Clung e'en as ivy clings; the deep spring tide
Of nature then swell'd high; and o'er her child
Bending, her soul broke forth, in mingled sounds
Of weeping and of song "Alas!" she cried,

"Alas my boy! thy gentle grasp is on me,
The bright tears quiver in thy pleading eyes,
And now fond thoughts arise,
And silver cords again to earth have won me,
And like a vine thou claspest my full heart—
How shall I hence depart?

How the lone path retrace, where thou wert playing
So late along the mountains at my side!
And I, in joyous pride,
By every place of flowers my course delaying,
Wove, e'en as pearls, the lilies round thy hair,
Beholding thee so fair.

And oh! the home whence thy bright smile hath parted!
Will it not seem as if the sunny day
Turn'd from its door away,
While through its chambers wandering weary hearted,
I languish for thy voice, which past me still
Went like a singing rill!

Under the palm trees thou no more shalt meet me,
When from the fount at evening I return,
With the full water urn!
Nor will thy sleep's low dove-like murmurs greet me,
As midst the silence of the stars I wake,
And watch for thy dear sake.

And thou,—will slumbers dewy cloud fall round thee
Without thy mother's hand to smooth thy bed?
Wilt thou not vainly spread
Thine arms, when darkness as a veil hath wound thee,
To fold thy neck? and lift up, in thy fear,
A cry which none shall hear?

What have I said, my child? will HE not hear thee,
Who the young ravens heareth from their nest?
Will HE not guard thy rest,
And, in the hush of holy midnight near thee,
Breathe o'er thy soul, and fill its dreams with joy?
Thou shalt sleep soft, my boy!

I give thee to thy God! the God that gave thee,
A well-spring of deep gladness to my heart!
And precious as thou art,
And pure as dew of Hermon, HE shall have thee;
My own, my beautiful, my undefiled!
And thou shalt be His child!

Therefore farewell! I go; my soul may fail me,
As the stag panteth for the water-brooks,
Yearning for thy sweet looks!
But thou, my first-born! droop not, nor bewail me,
Thou in the shadow of the Rock shalt dwell,
The Rock of Strength—farewell!"

Mrs Hemans.

NARRATIVES.

STATEMENT OF THE PROCEEDINGS OF A CHURCH.

At the formation of a church at ——— a Confession of Faith, drawn up by the council, convened on the occasion, was left as a test of orthodoxy, for those who should apply for admission. For about twenty years it was retained, and those who were admitted gave a public assent to their belief of the articles it contained. At length one of the most respectable members informed the pastor, that he scrupled the propriety of making that assent a term of admission, and wished to communicate his views, on the subject, to the brethren. The church was therefore convened, and the doubting member observed—That the confession of faith, the professed belief of which they had made a condition of admission contained articles, which no body could comprehend, and articles which had divided the christian church from the days of the apostles; respecting which the greatest and best of Christ's followers had entertained different sentiments—that few who were convinced of the truth of christianity, and thought it their duty to make the christian profession, had attended to them, or possessed means of information which enabled them to judge of them—that they could only assent to them as true, because somebody told them they were true—that the confession, and the manner in which the assent to its truth was required, carried in it the solemnity of an oath—that to require people to swear that they believed, what they did not understand, in order to their becoming members of the church, appeared to him to be unreasonable and wrong. He therefore moved, That the confession should be corrected—that what was intricate, or matter of dispute, should be struck out; or that an appeal to God, angels, and men, that it was believed, should not be required of those, who offer to make the christian profession.

It was objected—that the confession contained only the orthodox scheme of christianity—that to strike out the articles objected to, would open the door to the unsound in the faith—that the church was commanded to reject heretics; and that those who did not believe all that was contained in the confession of faith, must be considered heretics—that weak christians might be convinced of the truth, though they could not comprehend it—might believe it, because told that it was the truth, by those more knowing than themselves—that people believed things foreign to religion on this ground, and might believe those of religion on the same ground.

It was urged, in answer, by the first mover of the matter,—That all the absurdities of popery might be believed, and probably were believed by many, on such evidence as this—that the evidences of the truth of christianity lay many of them open to weak minds—that the weak might be convinced of its truth, and consider it their duty to profess that belief, and attend gospel ordinances, in obedience to the divine orders, who could not truly say that they were convinced of the truth of all contained in the confession; and that to exclude such, and prevent them from doing what they thought to be their duty, because they doubted respecting matters of which they had no knowledge, was unchristian—that christians were ordered to receive the weak with the strong, and had no right to exclude them.

The pastor, observing the different sentiments of the church, and that some grew warm, began to be apprehensive of divisions. To prevent them he observed—That they all believed the scriptures, all believed the gospel, and acknowledged Christ to be the son of God, and only Saviour of sinful men, and that they all agreed, that faith, repentance, and sincere obedience, were essential to the christian, and that consecration to the service of God was a part of the christian character; that they only differed in their construction of certain texts which *were hard to be understood*, and had been differently understood by good people ever since Christ had a church in the world. He moved therefore, that each one should be allowed to construe such scriptures for himself, and that they should *agree to differ* in their constructions of them, while in this dark world, that while they severally acted conscientiously themselves, they should allow their brethren the same liberty of construing the scriptures, which they used themselves, and should receive all those as brethren, who professed to believe, and appeared to obey the gospel, and walk with them as brethren in the Lord. He observed, that *the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned*, that there may be all these without entire unity of sentiment, and that it is *the end of the commandment* to produce them, that the christian may act sincerely before God, who doth not *understand all mysteries*; yea, who even entertains many mistakes, that none are infallible, that none are probably free from errors and mistakes. He concluded with proposing to them to take *the bible for their confession of faith*, that those who should offer to make the christian profession, should only be required to declare, *that they believed the Old and New Testament to be the word of God, and the only perfect rule of faith and practice*, and that they should receive all as brethren, who appeared to live, as believing the sacred oracles.

As this scheme left each one *to judge for himself what is right*, in principle, and secured to each one the peaceable enjoyment of gospel privileges, it met their approbation, and with only one dissentient, was adopted by the church; which, from that period hath walked harmoniously together, without being disturbed by controversies, by which many other churches have been divided, and the Redeemer wounded in the house of his friends.

Query—Was not the primitive christian church built on the same foundation? Was more required of those who composed it, than is required by the church above described; If not, would not genuine christianity be promoted by a return to apostolic practice? Attempts to improve on divine rules and regulations may be well intended, but are *not according to knowledge*, and never succeed in practice—We may offend *by adding to*, no less than *by taking from the pattern shown in the mount*—all required of us may be found wrapt up in one short command, *obey my voice—Let us remember whence we have fallen, and repent.*

Ch. Dis.

AN INDIAN'S REVENGE.

Anecdote of Long-hair, a Pawnee Chief.

Dorion, a Mestizo, on a trading expedition, had accumulated a considerable quantity of peltry at the Pawnee republican village. As he had no horses to transport his merchandize, he requested the chief of that village to assist him in conveying it to the Grand Pawnees on the Platte. The chief directly ordered horses to be brought, the furs were packed upon them and they departed on the journey; but owing to some alledged misconduct on the part of Dorion. the chief, when half way, ordered the goods to be taken from the horses and to be left on the plain. He then, with his followers, returned to his village. The trader, after bewailing his unfortunate condition, at length resolved to go to the Grand Pawnee village and solicit the aid of Long-Hair. Having arrived at the residence of the chief, he related to him in what manner he had been used by the republican chief, and concluded by requesting assistance to bring in his goods.—Long-Hair, without reply, ascended to the top of his lodge and called out to his people to bring him one hundred horses. Taking the best of these, and a sufficient number of attendants, he accompanied Dorion, and assisted him to transport all his peltries, and did not cease with good offices, until he had aided him in building a skin canoe, and had packed all the merchandize aboard, although previously told by Dorion that he had nothing to reward him with, having, as he said, traded every thing away, though at the same moment he had a number of Indian goods concealed in his packs of buffaloe robes. After all was completed, "now," said the chief, "Dorion, I know that you are a bad man; I have no doubt but you have a quantity of such goods as we want concealed in those packs, and could reward me if you were liberal enough; but I ask nothing. You have a forked tongue. You have abused me to the whites, by calling me a rascal; but go, I will not harm you; tell the red head, (governor Clarke,) that I am a rascal; I am content."

Maj. Long's Expedition.

DEVOTIONAL.

MORNING PRAYER.

The morning is a fit time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world, where I have often gone astray; to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character, which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may be my last day! It will certainly bring me nearer to death and judgment!—Now, when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favor of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labors, and his succour in temptation, and to consecrate to his service the day which he raises upon us. This morning devotion, not only agrees with the sentiments of the heart, but tends to make the day happy, useful, and virtuous. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labors and duties which he imposes. Our early prayer will help to shed an odour of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.

So fit and useful is morning devotion, it ought not to be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign, when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in, and take possession of us, when we are at some distance and have had a respite from its cares, how can we hope to shake it off, when we shall be in the midst of it, pressed and agitated by it on every side. Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favorite pleasure or an uncommon gain requires the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed We are willing to rush into the world, without thanks offered, or a blessing sought. From a day thus begun, what ought we to expect but thoughtlessness and guilt.

Channing.

EDUCATION.

The following paragraphs are from a pamphlet just published, containing "Some account of the school for the liberal education of boys, established on Round Hill, Northampton, Mass. by Joseph G. Cogswell and George Bancroft."

The inquiries, which are frequently made of us respecting the establishment that is growing up under our care, will best be answered by a statement of our views of liberal education with some notices, illustrating our present condition. * * *

It is our aim to form a little community of boys, in which every thing shall be arranged for their welfare and advantage, for their safety, their improvement, and their happiness. We receive them while yet very young, before they can have formed bad habits, and before any constitutional defects become confirmed. We think twelve the greatest age, which it is safe to assume as the general limit; no one who is past it can be admitted, except after a particular understanding respecting his character, and we will on no account assume the charge of any one, who is already fourteen. We believe, and experience thus far does not diminish the strength of our belief, that success is almost certain, when education is begun in season and uninterruptedly pursued. Delay creates difficulties, which except in minds of rare natural endowments, soon become insurmountable. * * *

Education acknowledges a twofold object, the culture of the human powers and preparation for actual life. If the last is made the sole object, education neglects its most exalted office, and becomes subservient to worldly prudence. The world for which men are to be formed is the actual world, not an ideal one. There is, however, no danger of raising the standard of knowledge or of goodness too high; nor are we to consider what kinds of learning may be omitted as of no absolute necessity for the ordinary purposes of life; but rather how much may be acquired in the years of preparation. The knowledge, which is to be of daily use, has unquestionably the first claim. But we are not to stop there. It would be wrong to neglect grammar, geography, and arithmetic, but it would be well to add rhetoric, history, and the higher branches of mathematics; it would be wrong to neglect English, but it is well to add French and Spanish, and, if there be time, even German and Italian; it would be a fruitful source of future regret for any, except those who have no further object than the pursuit of some active business, to omit Latin; but it is well to lead the inquisitive mind to the fountains of our culture, the language and literature of Greece. * * *

The question respecting the relative advantage of literary and scientific pursuits has been much agitated. We favor the former, because they exercise intimate and direct influence on morals; but education would be imperfect without the latter. A very considerable proportion of time is assigned to the Mathematics. We consider the study of them in connexion with the languages as essential to the best discipline of the mind. The natural sciences are pursued rather as a relaxation and to quicken the powers of observation.

Education professes to develope the best powers and principles of human nature, to cultivate the faculties and cherish the affections which honor and assist humanity. * * *

The most approved method of teaching is the inductive. This has been applied to the mathematics with entire success, and deserves also to be used in instruction in the languages, where it has obtained and deserved the name of the philosophic method. * * *

We are deeply impressed with the necessity of uniting physical with moral education; and are particularly favored in executing our plans of connecting them by the assistance of a pupil and friend of Jahn, the greatest modern advocate of gymnastics. We have proceeded slowly in our attempts, for the undertaking was a new one; but now we see ourselves near the accomplishment of our views. The whole subject of the union of moral and physical education is a great deal simpler, than it may at first appear. * * *

Punishments, which are to be used as seldom as possible, are not only to be proportioned to the offence, but also, as far as possible, to be its natural result. They are to be regulated not so much by the act, as by the moral and physical constitution of the objects of them. for in a school its sole legitimate end is the improvement of the individual who suffers them. If the same act is seldom the same offence in two different persons, it is also seldom that exactly the same means afford a suitable remedy. "Man is but the continuation of the boy," and therefore among boys we must make allowances for weakness of purpose, and dulness in receiving impressions, and dangerous sensitiveness. * * *

To be spared the necessity of punishing is one great object in discipline, and that can be done only by preventing faults. Hence the superiority of precautionary discipline for boys, for whom indeed no other is suited. For how can you expect the hard virtues of industry and self-denial to be exercised by those, who have as yet neither fixed habits nor established principles, unless they are assisted in doing what is right, and defended against all temptations which they are not prepared to resist? * * *

With the young who cannot as yet reason clearly, various methods may be devised to assist the purposes of education. These must all be thrown aside, when the power of reasoning justly has been acquired. Every one must then be led to measure his conduct by the rule of right. We are convinced, that while this principle seems the weakest, it is in fact the strongest. On any other, instances would occur, of offenders willing to submit to punishment for the sake of offending; but we never consent to consider punishment as a compensation for a fault. Punishment is only a means of operating on the character; and its end is perverted, where any one is allowed to follow his own inclination, if he will but take the consequences. Should any one persist in wilfully doing what he knows to be wrong, we should hold him an unfit and dangerous member of the community, and he would be removed. * * *

Religion, as a principle, must be quickened and exercised during the period of education; but at school no particular bias should be given to the mind, and least of all should the pupil be estranged from the religious usages of his parents. It is for them to meet the responsibility of deciding, in what form of worship he is to be brought up, and with what particular creed he is first to be made acquainted, or whether he is to be left to form his own belief, after his understanding is matured.

From the principles which have been stated, it will be perceived, that there is no pretence to any new inventions, by means of which knowledge may be acquired without labor, or good intentions be confirmed without careful culture. Almost every thing depends on the vigilance and industry of those, to whom the care of education is entrusted.

VARIETIES.

Which of the ten commandments does a man break, by following his own convictions in religion? How is it that men, christian men too, can see one another's sicknesses, and hear of one another's misfortunes, without any emotions of anger, and with all the feelings of humanity and pity that christians ought to have for one another; and that they cannot bear to hear a conscientious man avow sentiments different from their own without a red resentment, that like a hot thunderbolt, hisses and wounds, and kills where it falls? No; it is not justice, it is not prudence, it is not humanity, it is not benevolence, it is not zeal for these dispositions; it seems as if it were the explosion of an infected heart, where the milk of human kindness never flowed. If such emotions can proceed from christians, we must suppose what we are loth to think; that is, that some christians are, in some unhappy moments, divested of all the principles of their holy religion, and actuated by the dispositions of the most ignorant and cruel of mankind. But, say they, though *we* receive no injury, yet *God* is dishonored; Ah! is God dishonored? imitate his conduct then; does he thunder, does he lighten, does he afflict this poor man? Behold his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always before him, his throne of mercy is ever accessible to him; and will you, rash christian, will *you* mark him out for vengeance? I repeat it again, imitate your heavenly Father."

R. Robinson.

If you desire peace, love truth, seek piety, and hate hypocrisy, lay by all those things called *articles of faith*, and *canons* of the *church*, that are not to be found in *express terms* in *Scripture*, or so plainly authorised *by* Scripture, as may, with ease, be discerned by every honest and conscientious person. And in the room of those numerous and disputed opinions, made the bond of external communion, let some *plain, general, and necessary truths be laid down in Scripture terms, and let them be few.*

Wm. Penn.

It was at Admiral Walsingham's table that Dr Johnson made that excellent reply to a pert coxcomb, who absolutely baited him during dinner time;—"Pray now," said he to the Doctor, "what would you give, old Gentleman, to be as young and sprightly as I am?" "Why Sir, I think," replied Johnson, "I would *almost* be content to be as foolish."

Bradock's Memoirs.

READING ROOM.

A Reading Room, supplied with the principal newspapers of this country, and also with many of the most valuable Literary and Theological Periodical Journals of this country and of England, is open at 81 Washington street.

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April. 15.

SPARKS' THEOLOGICAL TRACTS.

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HINTS ON EXTEMPORANEOUS PREACHING.

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THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

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Dr Watts' Testimonies in Favor of Christian Candor and Free Inquiry.

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Reciprocal Duties of Parents and Children by Mrs Taylor. April 15.

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